

## The Inverse Principle

Real Suppressive Persons (SP=Suppressive Person) comprise about 2% per cent of the population.

Suppressive Persons are in a continued present time problem to fight with Mankind.

By their negative influence on others they make another 17,5 % per cent into Potential Trouble Sources. (PTS) When a person is faced with suppression he is facing a counter-postulate. A problem is **postulate-counter-postulate**. (the basis of the inverse principal)

Therefore about 20% of the population is Ethics type.

There are certain characteristics and mental attitudes which cause about 20% of a race to oppose violently any betterment activity or group.

Such people are known to have anti-social tendencies.

When the legal or political structure of a country becomes such as to favor such personalities in positions of trust, then all the civilizing organizations of the country become suppressed and a barbarism of criminality and economic duress ensues.

Crime and criminal acts are perpetuated by anti-social personalities. Inmates of institutions commonly trace their state back to contact with such personalities.

Thus, in the fields of government, police activities and mental health, to name a few, we see that it is important to be able to detect and isolate this personality type so as to protect society and individuals from the destructive consequences attendant upon letting such have free rein to injure others.

As they only comprise 20% of the population and as only 2½% of this 20% are truly dangerous, we see that with a very small amount of effort we could considerably better the state of society.

As there are 80% of us trying to get along and only 20% trying to prevent us, our lives would be much easier to live were we well-informed as to the exact manifestations of such a personality. Thus we could detect it and save ourselves much failure and heartbreak.

It is important then to examine and list the attributes of the anti-social personality. Influencing as it does the daily lives of so many, it well behooves decent people to become better informed on this subject.

## BOTH CHARACTERS IN A COMPARISON

The social character	The antisocial character
<p>1. The social personality is specific in relating circumstances. "Joe Jones said..." "The Star Newspaper reported..." and gives sources of data where important or possible. He may use the generality of "they" or "people" but seldom in connection with attributing statements or opinions of an alarming nature.</p> <p>2. The social personality is eager to relay good news and reluctant to relay bad. He may not even bother to pass along criticism when it doesn't matter. He is more interested in making another feel liked or wanted than disliked by others and tends to err toward reassurance rather than toward criticism.</p> <p>3. A social personality passes communication without much alteration and if deleting anything tends to delete injurious matters. He does not like to hurt people's feelings. He sometimes errs in holding back bad news or orders which seem critical or harsh.</p>	<p>1. He or she speaks only in very broad generalities. "<i>They say...</i>" "Everybody thinks..." "Everyone knows..." and such expressions are in continual use, particularly when imparting rumor. When asked, "Who is everybody..." it normally turns out to be one source and from this source the anti-social person has manufactured what he or she pretends is the whole opinion of the whole society. This is natural to them since to them all society is a large hostile generality, against the anti-social in particular.</p> <p>2. Such a person deals mainly in bad news, critical or hostile remarks, invalidation and general suppression. "Gossip" or "harbinger of evil tidings" or "rumormonger" once described such persons. It is notable that there is no good news or complimentary remark passed on by such a person.</p> <p>3. The anti-social personality alters, to worsen, communication when he or she relays a message or news. Good news is stopped and only bad news, often embellished, is passed along. Such a person also pretends to pass on "bad news" which is in actual fact invented.</p>

The social character	The antisocial character
<p>4. Treatment, reform and psychotherapy particularly of a mild nature work very well on the social personality. Whereas anti-social people sometimes promise to reform, they do not. Only the social personality can change or improve easily. It is often enough to point out unwanted conduct to a social personality to completely alter it for the better. Criminal codes and violent punishment are not needed to regulate social personalities.</p> <p>5. The friends and associates of a social personality tend to be well, happy and of good morale. A truly social personality quite often produces betterment in health or fortune by his mere presence on the scene. At the very least he does not reduce the existing levels of health or morale in his associates. When ill, the social personality heals or recovers in an expected manner, and is found open to successful treatment.</p>	<p>4. A characteristic, and one of the sad things about an anti-social personality, is that it does not respond to treatment or reform or psychotherapy.</p> <p>5. Surrounding such a personality we find cowed or ill associates or friends who, when not driven actually insane, are yet behaving in a crippled manner in life, failing, not succeeding. Such people make trouble for others. When treated or educated, the near associate of the anti-social personality has no stability of gain but promptly relapses or loses his advantages of knowledge, being under the suppressive influence of the other. Physically treated, such associates commonly do not recover in the expected time but worsen and have poor convalescences.</p>

The social character	The antisocial character
6. The social personality tends to select correct targets for correction. He fixes the tyre that is flat rather than attack the windscreen. In the mechanical arts he can therefore repair things and make them work.	6. The anti-social personality habitually selects the wrong target. If a tyre is flat from driving over nails, he or she curses a companion or a noncausative source of the trouble. If the radio next door is too loud, he or she kicks the cat. If A is the obvious cause, the anti-social personality inevitably blames B, or C or D.
7. Cycles of action begun are ordinarily completed by the social personality, if possible.	7. The anti-social cannot finish a cycle of action. Such become surrounded with incomplete projects.
8. The social personality is ashamed of his misdeeds and reluctant to confess them. He takes responsibility for his errors.	8. Many anti-social persons will freely confess to the most alarming crimes when forced to do so, but will have no faintest sense of responsibility for them. Their actions have little or nothing to do with their own volition. Things "just happened". They have no sense of correct causation and particularly cannot feel any sense of remorse or shame therefore.
9. The social personality supports constructive groups and tends to protest or resist destructive groups.	9. The anti-social personality supports only destructive groups and rages against and attacks any constructive or betterment group.
10. Destructive actions are protested by the social personality. He assists constructive or helpful actions.	10. This type of personality approves only of destructive actions and fights against constructive or helpful actions or activities. The artist in particular is often found as a magnet for persons with anti-social personalities who see in his art something which must be destroyed and covertly, "as a friend", proceed to try.

The social character	The antisocial character
<p>11. The social personality helps others and actively resists acts which harm others.</p> <p>12. Property is property of someone to the social personality and its theft or misuse is prevented or frowned upon.</p>	<p>11. Helping others is an activity which drives the anti-social personality nearly berserk. Activities, however, which destroy in the name of help are closely supported.</p> <p>12. The anti-social personality has a bad sense of property and conceives that the idea that anyone owns anything is a pretense made up to fool people. Nothing is ever really owned.</p>

## **THE BASIC REASON**

The basic reason the anti-social personality behaves as he or she does lies in a hidden terror of others.

To such a person every other being is an enemy, an enemy to be covertly or overtly destroyed.

The fixation is that survival itself depends on "keeping others down" or "keeping people ignorant".

If anyone were to promise to make others stronger or brighter, the anti-social personality suffers the utmost agony of personal danger.

They reason that if they are in this much trouble with people around them weak or stupid, they would perish should anyone become strong or bright.

Such a person has no trust to a point of terror. This is usually masked and unrevealed.

When such a personality goes insane the world is full of Martians or the FBI and each person met is really a Martian or FBI agent.

But the bulk of such people exhibit no outward signs of insanity. They appear quite rational. They can be *very* convincing.

However, the list given above consists of things which such a personality cannot detect in himself or herself. This is so true that if you thought you found yourself in one of the above, you most certainly are not anti-social. Self-criticism is a luxury the anti-social cannot afford. They must be RIGHT because they are in continual danger in their own estimation. If you proved one WRONG, you might even send him or her into a severe illness.

Only the sane, well-balanced person tries to correct his conduct.

The real Suppressive Persons, the real Psychotics, the real Insane (Synonymous words from different viewpoints) comprise about 2,5 % per cent of the population.

### **DEFINITION**

Insanity can now be precisely defined.  
The definition is:

**INSANITY IS THE OVERT OR COVERT BUT ALWAYS  
COMPLEX AND CONTINUOUS  
DETERMINATION TO HARM OR DESTROY.**

The true psychotic is not always found in an institution. Behind those grey walls you mainly discover his victims. The true psychotic is one who causes hysteria, apathy, misconceptions and the reactions of stress in others. That is the identity of the being that is the source of psychosis.

He is, by and large, rather unfrontable as a being, talking in the widest generalities, and sounds quite sane unless you listen to him closely. Then it will be found that the reasons he gives do not quite make sense, but are all directed toward the necessity of smashing or brutalizing anyone and everyone or selected groups, or material objects.

The actual psychotic is covertly or overtly destructive of anything the rest of us consider good or decent or worthwhile.

The true psychotic worships destruction and abhors reasonable, decent or helpful actions.

Although history affords us innumerable examples, they are so common in the society around us that one does not have to go into a study of mass murderers to find them. The phenomenon is by no means rare and at the absolute minimum is 2,5 % of the population.

This individual fills the institutions with victims, the hospitals with the sick and the graveyards with the dead. The statistics of psychosis are not going to lessen in the society until this type of personality is completely isolated and understood.

The first problem one confronts in identifying the true psychotic is that anyone detecting in himself, or herself, some destructive urge is likely to believe that he or she is psychotic. This is definitely not the case. One of the primary characteristics of the true psychotic is a total lack of introspection, a total irresponsibility to the pain or suffering of others, coupled with a logic which explains it all away but uses reasons which are not sensible to any of the rest of us.

An actual psychotic never for a moment suspects his madness. You and I have often wondered about our own sanity, particularly since nobody could define it, but a psychotic never does.

Further, he would not help his fellow man if his own life depended upon it – he would rather perish.

This being is difficult to spot because he does not, ordinarily, fling himself about and make scenes. He is often entirely emotionless, completely cold-blooded and apparently perfectly controlled. The control, however, is only apparent, as this being is in the grip of a force far more powerful than himself and is a thoroughly controlled being. He or she must destroy and must not help or assist in any way. Such a case is almost impossible to treat even when identified. They do not easily respond to therapy since their level of responsibility is too low to experience even hope or despair about themselves. Thus they never assist anyone seeking to help them, and indeed are far more likely to turn on any benefactor than to permit assistance by them.

Therefore, under the subject of psychosis, we have the actual psychotic and the victims of the psychotic. As long as we only studied the *symptoms* of the victims we could not discover the source of their difficulty.

The total indicated therapy cure for an institutional psychotic who is, after all, only the victim of an actual psychotic is to locate the actual psychotic in that person's life. There is a very magic response to this action. The technology now exists. It is called "Search and Discovery".

It is commonly observed that whole families will exhibit psychotic tendencies. This is too great a generality. In such a case it should be stated "the whole family except one" exhibit very obvious traces of insanity. The actual psychotic is most probably that one. This person is continually performing acts, often hidden, atrocious in nature, which destroy the confidence and reality of those about him. The others exhibit the hysteria or apathy commonly associated with the illness Psychosis. They never once locate, until it is done for them, the actual source of their obsessions and confusions.



And if this leaves you wondering whether or not you are insane, all you have to do is ask yourself the questions:

1. Have I ever helped anybody or wanted to?
2. Am I violently opposed to those who help others?

If you can answer "Yes" to 1 and "No" to 2 there is no slightest doubt about your sanity. You are quite sane and those times in your life when you have wondered about your own wits you were only in connection with an actual psychotic somewhere in your environment.

The actual psychotic sometimes climbs to high places in the society, as witness Napoleon and Hitler. But even so he can be identified. Those who advocate violent measures as the only means of solving problems-such as advocating war those who are violently opposed to organizations which help others are easily identified.

And in the smaller world when you see a cold, indifferent smile to the agony of another, you have seen an actual psychotic.

LRH

## **The original postulate of evil**

In the previous descriptions, mainly the differences between the social and the antisocial character were worked out, with an emphasis on the description of the most extreme form of the antisocial character,

the Suppressive Person (SP)

of the real insane

of the real psychotic,

(synonyms from the perspectives of different disciplines)

which should only make up about 2.5% on our planet based on empirical evaluation.

Around this particular group of people, about 17.5 of the population are now potential sources of trouble. (PTS) The influence of these actual psychotics on those around them causes in in these individuals a mental condition, which makes them prone of problems for themselves and others. These PTS individuals are apt to illness (mental & physical), accidents, and mistakes due to this influence. Often they also ride an emotional roller coaster - high feelings and depression in constant alternation. When they are closer, long-term 'relationships,' they are also used for lying, cheating, and common crimes, including violent crimes. They are, so to speak, the extended arm of the 2.5% and can become completely dependent on these characters. This causes problems for these people, which they in turn pass on to those around them, hence the term 'potential trouble source'.

All in all, these two distinct character of people (2.5% real oppressors & 17.5 potential trouble sources of 'slave sheep' in bondage) make up the 20% of the group of people with an antisocial character. They are easily recognized because they exhibit a majority of the antisocial characteristics mentioned earlier - and can be summed up together into the group of antisocial personalities. They generally do more harm than good to the community.

This appearance of people of originally social character who are under the influence of oppressors are subject to the counter-postulate of their oppressor. Oppressors can be stupid, but they can also be very intelligent. The dumber ones - the dramatizing psychotics - tend to use force and overwhelming. The more intelligent among them - the calculating psychotics - use indirect, more sophisticated methods. The most sophisticated prefer not to appear at all (far too high a risk) but operate entirely from the ambush. Now we come to the 'elite' of oppressors - who make up the top of the cabal.

The preferred method of the 'elite oppressors' is to create a match with their intentions among the social majority through deception. This is a return to its oldest and most successful method of realizing a forced all-determination. A method that goes back to the beginning of time.

OK, what do we have in common with these oppressive beings? What connects us with them? We are all *immortal spiritual beings*. We all come from the same origin. We have been around for longer than this physical universe has existed, into which we are extremely introverted today. We are *not* products of this universe, but the universe is *a product of us* – of *our creations and our agreements* with it.

All of the above applies not only to spiritual beings who have human bodies. It doesn't matter which bodies, which extraterrestrial race, which life, or whether these beings have no body at all, these mechanisms of oppression take place everywhere where spiritual beings are involved - even after the being left his body.

Assuming there is an antisocial alien 'invader force' that secretly controls and wants to suppress Earth. What happened in this case? The *anti-social forces* within this group have managed to overwhelm *the social forces* in their own ranks and are now imposing 'their solutions for survival' on them. So we get an oppressive group. Now, as an oppressive alien group, they are trying to impose this solution on another species. That would be what would happen then. Nevertheless, they are *spiritual beings* – albeit on the wrong track – because they have to work with constraints or cunning and treachery as a substitute for tolerance and understanding.

Suppose there is also a constructive civilization out there that is skeptical of the earth, but with benevolence for it. What do we have in front of us here? Well, a group in which obviously the social characters are in charge and the majority of social persons do not give power to the anti-social forces. How would such a group face a situation like the one we find on Earth? Such civilization would try to provide our civilization with as much information as possible in its struggle between good and evil, so that every member of this human family would be able to make a self-determined decision. And now comes the crucial point that leads to this different *modus operandi* for these two groups.

## Let's look at the origin

Before the beginning of time, a decision was made and that decision was to BE. So in every BEING there is this first decision - this postulate to BE. Before this postulate, we were of divine Pan-Determination. But in this process of separation, on the way to be an independent, self-sufficient entity and for being a separate point of view, the consequence thereof was also a conceptual, binding agreement.

This concept included the right to completely independent, autonomous creation and the obligation to be fully responsible for one's own creations and one's own self, but also to respect that every other BEING  
- every other Viewpoint that has decided to BE -  
also has these rights and obligations.

All the inalienable rights of a constructive constitution can be reduced to, or derived from, this basic concept.

The majority of us are currently following this recommendation. A few (possibly 2.5%) probably thought, well I want to be a separate point of view, but I will not renounce the privilege of the divine Pan-Determination (the potential to determine all other life).

Either such a being had merely pretended to fully agree with this concept (the first attempt of deception) or it later decided to deviate from the bond. At some moment in the future, the affected beings will be able to find out for themselves. Provided that we keep the earth alive as a place for achieving higher consciousness long enough.

But this is the origin of the Good versus Evil games. At the beginning the openly performed aspiration of the dissenters, to let these divine Pan-Determination impinge on their fellow beings, created for the affected beings a counter-postulate. These recurring opposite vectors, produced more and more limitations and problems for the affected beings. Some of those concerned have responded to these postulates violently (the first PTS cases), and started in the event of a breach of this dissenters (the source of counter-postulates) to violate as well against the basic concept of self-determination. The omission on the effected side was not to communicate enough and to uncover the misstep in the case of the dissenters. The "divine Counter-Postulators" did not confront that they had violated the original divine bond valid for all Self-Determined Beings. The effected Beings wanted to get rid of those.

The dissenters from the concept of self-determination were repeatedly overwhelmed, whereby the state of deviation did not improve, but became more and more solidified. The whole desire to determine others became completely compulsive and became to "you have to determine ". So we got the real psychotics that we can find on Planet Earth today. They are no longer able to change the delusion of their compulsive 'omnipotence' on a self-determined basis.

[This is how the game has continued to this day](#)

Repression of self-determination of beings by a counter-postulate followed by overpowering of the suppressor. - Solidification. - This cycle in an endless repeating loop results in today's reality on planet earth.

So if we overpower this dissenter and its body (to get rid of him) , what will we get? - a solidification of that state of mind - and merely a temporary societal respite from its counter-postulates, for the social beings affected.

As long as this dissenter being takes on his next body in order to tyrannize its fellow human beings again, 15-20 years later, with its compulsive counterpostulates. Do we want this solution?

It's time to really confront evil and fix these guys once and for all, if they can still let it happen. This can only be solved through confrontation and communication. Communication is the universal solvent. Trying to force it to disappear leads to solidification. There are communication techniques on this planet today that can pull any being out of this cycle and save it.

So let's act wisely and follow the basic concepts of self-determination.

[OTiTO](#)